

Luther P Durgin 11-68

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For Zion's Herald.

In the former dispensation He expressly separated tithes and land as "a holy portion for the Ministers of the Sanctuary" (Ezek. xlv. 4). The support of the Preachers of the Gospel is therefore not a donation, it is a claim by God upon the property and honest industry of the Members of the Church, who are to sustain this separation of their minister, by freeing his mind from anxiety, and enabling to give himself up, without distraction, to his sacred duties. "The wise minister about holy things live of the things of the temple;" for so hath the Lord ordained that them who preach the Gospel should live of the Gospel, and not by the secular toll from which God hath separated them. Preparation is the second feature of Ministerial Sanctification. This preparation is

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A GOSSIPY LETTER FROM INDIANAPOLIS.

For once we natives are permitted to elbow our Yankee neighbors, without hearing something of their doings. We are, however, not permitted to "look like home," every New Englander has been saying, for weeks, as the sleigh-bells tell of unwonted pleasure amidst the deep snows that have covered the ground longer than for many years. The weather is so delightful is so rarely enjoyed more than two or three times a winter, of course we are not all provided with first-class sleighs; but what of that? Are we not Yankees as well as you? Can we not invent? You would say 'tis if you could see our thousand sleighs, and our thousands. No two are alike, yet everybody who has a horse has some kind of a sleigh. Verily, however, you are welcome to a monopoly of this feature of New England life. Send us your girls. We will let them teach our schools until they get married, and keep our snows to their joyous enemies. But after all, we suppose that New England ideas and New

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for to the one lately held in Boston. The Park Street Church has, of late, been very successful in its work, and has a large and interesting congregation. It is of great interest, and I think with the conversion of souls every week. Rev. J. H. Mansfield, the pastor, is a man of one work; his time and talent do not seem to be divided among lectures and temperance work, but he is devoted to the work of saving souls in the interests of his own church. Another Methodist Church will be organized in the spring at Park Street is full, and will colonize. Rumor attests the coming of the Lowell ministers to the charge of this new church. It is also said our Worcester friends will be invited to the conference held to be held to the Home Mission Department of our conference, and be located in Boston. Although just the man for that work, the people will be loath to part with him and his excellent lady, who, we are told, is a most devoted and efficient worker. The Earl's estate, on what is called Nobility Hill, a gentle rise of ground on Main Street, has been purchased for a new Catholic Church. This is a very best location in all the city for a site, and

that I left the cabin," when she said to me, "Make yourself perfectly at ease." The co-
little room into which I was ushered, was furnished for the occasion by the thoughtful matron
or several cabins; mats of different styles tastefully
laid upon the floor, and a small table with
terpane with network fringe upon the single bed
in the corner, pillows square built and frilled
edges, chairs, washstand and press newly fur-
nished, and the walls, sleepers and flooring over
head whitewashed in the most "particular man-
ner."

Tea—general class in the church—return was
an escort—converse till eleven—hold fam-
prayers together—"good-night"—brethren leave
—the door is shut, and I am left alone with Mo-
and I am left alone with Mother and I am
as *my tongue*, or he will not take charge of
So I commend the loved ones far away to the care
of Him "whose eyes never sleepeth," say "I
I lay me," and am soon lost in the reveries
of "dream-land."

"Wednesday—bright and cool, healthy

Let us return from our digression. In 1603, the year of the death of Richard Clifton, Pastor of Quilley, the number of the leading spirits in the new era of the Puritanism were men of education and culture, the type of the larger portion were "Lincolnshire ditchers" and "Nottinghamshire farmers," not deeply erudite, but men of practical sense, of strong character and faith. John Robinson, the apostle of the Pilgrims, nascent church, soon appears as teacher and pastor and preacher. Under the pastoral supervision of Clifton and the little church, composed largely of Separatists and of the Non-Confessionals, the Separatists from the Non-Confessionals, the Separatists, emigrated (1607-8) to Amsterdam, E. I. land, where religious toleration was expected and was measurably secured. In 1609, a portion of this church drew off, with John Robinson, to the Netherlands, after having petitioned the removal to Leyden, and so on, with the distinct and even written assurance that they would not be "a burden, in any degree, to any one." Not as beggars, or dependents, but as men of character and ability, they were received, that "covenant of the free will," whereby they

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